273 times as powerful as usual, and the entire mixture was so strong
522 that it caused violent dizziness and headache.

273 The palm wine which is obtained from the pith of a tree trunk that is cut down /169/ (mayǭ́[k] -nkǭk) keeps for 24 hours in the house. On the other hand, the wine made from the inflorescences keeps at most half a day, and in great heat it spoils very rapidly, as I observed; it does the same if one takes it along on a trip. For this reason I followed the rule in the palm wine region of always finishing a good wine immediately or at least as soon as possible.

As I have said, the Pangwe are, generally speaking, moderate drinkers, but among them there are also heavy drinkers who regu-
●[164] larly get drunk on palm wine. I shall leave undecided the question as to whether the widespread epilepsy (okū́būk) in the northern Pangwe region is a phenomenon resulting from excessive indulgence in palm wine on the part of the parents.

4. Tobacco.

276
249 Four varieties of tobacco, Nicotiana tabaccum L. (tā̄ă̄ III) (1)

1. The native term may have arisen from tabaco.

are found in the Pangwe region. Formerly there was a fifth variety, but its cultivation has been given up. /Fig. 109 appears here in the original text./ With the exception of two that are very similar, the tobacco varieties are easily distinguished by their leaves. The key for determining each is as follows.

A. Leaves are not alated, and the leafstalk is long and clearly defined: esắn (esắn because of the similarity of the leaves to those of the Hibiscus sabdariffa L.)

B. Leaves are alated

(a) Leaves are narrow, lanceolated: sǭmǭ̌ IV

(b) Leaves are broad, ovate

1. Blossoms are a bright pink, almost whitish, the leaves being comparatively wider than in the case of the following: nsǭdebǭ́no I

3. Care of the body.

515 By and large, the Pangwe may be called a very clean people,
539 cleaner than many European peoples. The majority wash and bathe very frequently, and the following proverb shows how a person who does not wash is judged:

otūk -mfŏŏ	a	dzŷnā:	kā	mvŏ́ń
Old pocket (1)	she	said thus:	if now there is	rain

[195] 1. A common term of abuse for men, similar to our "old hag" for women.

a	bṓde	ma,	ngbắna	a	wŏ́ban	e	madzĭ́m	a
it	wets	me,	time	to	wash	in the	water,	it

bē	ma	ană
was	for me	just!

That is: "The rain came just in time, it was high time for a bath."

●164 The many skin diseases, from which younger people suffer
515 with special frequency, seem to have causes other than uncleanliness, /187/ although it must be admitted that among many Negroes there is an incredible indifference with respect to the care of the body, treatment of wounds, and parasites. In general, however, one can only praise the Pangwe for their cleanliness.

515 Formerly, even soap, made from a Rubiacea (ogbwắm Fang,
389 ogbwḗmē Ntum), was customarily used for washing bark cloth.
824

515 There are no fleas, but on the other hand there are vast num-
278 bers of lice which are picked off and killed by biting them -- the
824 women swallow them at the same time. They are also killed by special medicines. These medicines are made with raffia palm oil which is rubbed on the skin and which the lice do not like to begin with. To the oil is added charred and ground plantain skins or the ground and subsequently dried roots of the Apocynacea Doacanga diplochlamys K. Sch. (ojḗ metūḗ Ntum), ground leaves and blossoms of the Simarubacea Quassia africana Baill. (isūắ-elĭ́), and ground leaves of the Malpigiacea Heteropteris africana A. Juss.

302 824 of wood (Fig. 139, b-d) and those put together from short sticks of raffia leafstalk bark (Fig. 139, a). Frequently a fragrant hair powder (akūt), used by members of either sex but made only by women, is added to the oil. In preparing it, the roots of the following four plants are mixed together:

1. Cyperacea Cyperus articulatus L. (andǎk);
2. Moracea Dorstenia scabra (Bureau) Engl. (azŏ'm Fang);
3. Urticacea Trymatococcus africanus H. Baillon (ngō'nă III);
4. An undetermined grass called niasăda.

/Figs. 139 and 140 appear here in the original text./ /189/ /Fig. 141 appears here in the original text./ In any case, they mix two or three of these roots if they cannot get all four of them. The roots have to dry for two months in the hut and are then completely ground to a powder -- in the case of the Trymatococcus this is done only with the bark -- and they are then sifted through a basketwork plate by tapping it with a knife (a kūt, "to tap"). The roots produce an agreeably scented yellowish powder.

302 827 The Pangwe dislike hair on the rest of the body as much as they dislike it on the face. Underarm hair is shaved off with a razor (Fig. 140) "because of the bad smell"; pubic hair is shaved off -- again by both sexes -- because it is believed to cause itching. /Fig. 142 appears here in the original text./ There are, of course, always people, like good old Otu-Mfŏŏ, who will not bother with this kind of attention to the body.

412 Just as we use pocket knives, the native uses /190/ one-edged or two-edged knives (okŏń), Figures 141 and 142, which he forges himself and carries in sheaths made of brass, leather, hide, etc. at his belt.

515 ●164 The farther north one goes in the region, the more industriously do the Pangwe brush their teeth. This is done with a stick spliced at the top (Fig. 143) which at times is attractively wound with brass and wire and often serves as a walking stick. Nevertheless the Pangwe do not have nearly such good teeth as one might imagine. Among the Fang at least I never once saw an immaculate set of teeth among adults. The molars are often astonishingly poor, but the front teeth, on the other hand, which are commonly chipped to a point, are better preserved, perhaps because they alone are properly brushed.

4. Medical Knowledge.

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164 All internal afflictions which the Pangwe do not recognize -- especially malaria, as has been mentioned, as well as migraine (evū-nlŏ', that is, ewu in the head), and sudden, quickly passing cramps (elū'ma) -- are conceived by them as ewu. That is to say, he thinks of them as illnesses caused by sorcery and fights them with all kinds of mystical remedies that for lack of space I cannot discuss in detail here.

The Pangwe have, however, more or less correctly identified and named a large number of illnesses, especially such as have externally visible symptoms. He names them in the order of their seriousness as follows:

1. zăm IV = leprosy;
2. ojŋ̄ń = elephantiasis of the scrotum;
3. tit IV (1) = serious form of dysentery, distinguished

1. But tít IV = meat, animal.

by a swollen belly (nkŏ'm I);

4. kōĕlŏ III kōdō III = syphilis, only among the Jaunde (2);

2. As recently as 1891 Zenker was unable to observe any syphilis.

5. mabā'da I = frambesia (3);

3. The pockmarks are designated by the Pangwe as mbā,da-măniĕ (plural).

6. bendūmejăń (plural = elephantiasis of the legs;
7. fŏ, pfŏ I = festering boils;
8. ekiĕ, ekŏ, mvĭ'm IV = furuncles;
9. nkŏk I, edžŏ, okŏn mańŭ'lŭk = gonorrhea; /170/
10. nkăša = swelling of the inguinal glands, bubo;

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164

11. ntšǎ́n I = eczema, Krokro /Ed., ?/;
12. ewǒnǎ = scabies;
13. akǒ = herpes on the head;
14. tǒn IV = herpes on the skin.

Towards less serious internal ailments, such as intestinal disturbances, stomach pains, toothaches, and so forth, the Pangwe behave with comparative equanimity. Although they have come to realize that some of these are caused by immoderate eating, spoiled food, and so forth, they do not give up their accustomed way of life. Instead of following a sensible diet, they try to cure themselves by medicines.

Of internal illnesses the Pangwe have terms for the following: okū, bū́k, apfás, akū = epilepsy; okǒn-nkǎ́le = back pains (of a nervous origin); okǒn nné́m = heart disease actually, then mental illnesses because it is believed that nervous ailments proceed from the heart; okǒn nlǒ′ = headaches; sǒ = lung ailments (consumption?); ekéma, mbǒ′mǎn I = common cold; okǒn kǐ′n = neck pains; nsǫ́n I, usually used in the plural = stomach aches, intestinal pains (when shooting pains are felt); okǒn masǔn, okǒn anū = toothache; nnǎ́ I = rheumatic and nervous ailments; nnǎ-abū́m = stomach-aches (when twitching pains are felt); nnǎ-nkū́k = rump pains; nnǎ-uwǒ′ = arm pains; okǒn makjī′-elǎ́n = hemorrhoids; okǒn mīs = eye diseases; nnāk I, mvǒ̂s = inflammation of the eye; dzǒ̂t VII = sty in the eye.

The principal parasites are: evǎ′ = eye worms; aš̄ǒ̂ = sand fleas; and nǐn IV = lice.

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As regards the origin of these afflictions, elephantiasis of the scrotum and the legs is attributed to sorcery; all other serious illnesses are attributed to the cult powers which impose them as a penalty for sins committed. At the head of this list is leprosy, whose name zǎm should therefore be derived from the root a sǎm (see page 13 /Ed., not translated/), "to extend one's hands to punish, to punish." After that come frambesia and incurable festering boils. The cult powers cause these afflictions either independently and on their own initiative, or the cult powers are utilized in the performance of certain symbolic ceremonies with objects connected with their cult. If the Ngi is invoked, for

757 Whether these medicines really are effective will have to be
278 investigated by doctors. The Pangwe themselves, at any rate,
164 assert that they can cure leprosy in its early stages, and I was shown cases with healed areas that had left lighter spots from which all symptoms of inflammation had disappeared. Frequent repetition of the treatment is presupposed. Leprosy is one of the most terrible and common diseases of the southern Pangwe region. At a Sso festival in Akonangi, for example, I counted seven lepers among approximately 30 men present. With the primitive living conditions and the carelessness of the Negroes, the disease is all too readily communicated. It is true that prophylactic methods
[714] are used; indeed, lepers are even segregated, but only in the advanced stages of the disease and then very incompletely since, for example, they are admitted to all the dance festivals. The
[837] women even seek out lepers by preference for extramarital sexual intercourse. In the north leprosy does not occur so severely; according to the statement of one Jaunde, this is because they use medicines as soon as the illness appears.

757 The explanation of the effect of the medicine, if one is given at all, is always a mystical one, although it should by no means be concluded from this that the plants concerned would not be worth scientific investigation. In the case of leprosy, for instance, the blackish color or the blackening property of the plants is usually declared to be the cause of their effectiveness. The skin is supposed to become black, and therefore the medicine is usually made at night when everything is black: hence, the choice of ojăn e
[824] ndžĭk (Microglossa afzelii) and of ojă,h (Xylopia aethiopica), from a jăn, "to roast, to blacken"; hence, efifĭdi (Diospyros), from fĭdi, "coal," because the tree is black as coal; hence, ovĭna ekŏn (black plantains), from a yĭn, "to become black"; hence, ošŭ,tŭ elŏk (Phaulopsis) from nšŭt, "black." /174/

Elephantiasis of the scrotum (ojŭn, mbăn).

Elephantiasis of the scrotum is not too frequent among the Pangwe, but it is greatly feared by them, probably only because

Frambesia (mabā'da).

757 278 [164] Next to leprosy, frambesia is the most widespread of the dangerous diseases of the Pangwe region. As various infected Europeans assert, the natives' manner of treatment was markedly successful with them.

The most usual medicine is the following. The diseased areas are cleansed with a decoction, as hot as possible, made from the bark of Heisteria parvifolia Smith (žō ebê III) and leaves of Claoxylon africanum Muell. Arg., Euphorbiacea (beṣobeṣōo III), Costus littoralis K. Sch. (2) (zĕlănă' mĭĕm), "so the illness will go

2. Or Costus aff. ligulatus Gagnep.

around one like the leaves around the plant," and a species of Aneilema, "because the leaves are cold and supposed to lessen the heat of the pain." Then the contents of the red fruit (esŭ n) of the Cardamom are heated on a potsherd and pressed on the areas. If blood spurts forth, it is washed off with the hot water. Then /176/ the dried roots of a species of Dioscorea (minutiflora Engl. ?), awū'nūk, are charred, and the affected areas are sprinkled with the ashes. Finally, the principal medicine is sprinkled on the ashes; this is the milky sap of the nyă mă ndžīk, two Apocynaceae, Olafia multiflora Stpf. and Oncinotis glandulosa Stpf. Instead of the Dioscorea ashes, fine bark scraped off the Apocynaceae mentioned may also be used. The milky sap is often mixed with ground leaves of the Ochnacea Ouratea nigro-violacea Gilg (okŭ m-afă'n), and the bark of Ouratea spinuloso-serrata Gilg (abŏnežŏk Ntum) is often added to the water.

Elephantiasis of the legs (bendūmejăń).

[164] This disease is quite frequent in the Pangwe area and is supposed to be prevalent chiefly among women. It is curable only in the initial stages, when only the foot is swollen. If the swelling has spread to the shank, all efforts are in vain. The treatment that the afflicted person must submit to is a regular horse cure.

833 to be, in part at least, effective. Thus, the most common of
278 these, derived from the Rubiacea Corynanthe yohimbe K. Sch.,
[824] has recently been incorporated in our medications under the name "yohimbin." The natives produce an extract from the bark and wood of the tree and drink this. They conceive the manner of its effect as similar to the one mentioned above, and they reason as follows: the wood of the tree is especially hard in relation to that
[825] of other trees, say, like the penis of a pig in relation to that of other animals (something which one notices if one boils it and tries to eat it), and I shall acquire this characteristic of the wood if I partake of some of the wood. Hence the tree also bears the name nkŭn e ngūī, "pig's penis."

Aside from the Corynanthe yohimbe, we should mention here
824 two other trees which possibly also give physiological effects:
933 Leguminosa Baphia buettneri Harms (mfă I, mfăn I), and the
278 Flaccourtiacea Homalium africanum Bth. (ejŭm, supposedly from a jŭme nkŭn, "to erect the penis," an expression that I never again encountered. In my opinion, the root contained in ejŭm is the same as in nnŭm, plural bojŭm = masculine gender; thus, the tree would be called ejŭm for (e) the man; majŭm, plural = seed). /267/ The leaves of the Baphia buettneri are gathered, ground on stones, and placed in the sun in sugar wine. The mixture is drunk while it is warm. From the Homalium, on the other hand, the bark is scraped off and ground; then it is boiled with spices and the liquid drunk while it is hot.

Finally, three more plants were mentioned to me as belonging in the category of bĭăn ejĕ, among these, the Solanum duplosinuatum U.D. (etūĭn) because of its spikes.

Venereal diseases (see Section 13) are prevalent only in those
164 areas where European influence has existed for some time, especially
684 in Yaoundé and Gabon, from where syphilis has been spread. The
[177] Negroes seem to consider frambesia a kind of sexual disease, for the man who has communicated this disease to a girl or a wife must pay her or her father the same penalty (500 to 1,000 spears) he would pay if he had infected her with syphilis. If, on the other hand, the lover becomes infected through the woman, he can claim no damages.

In the case of gonorrhea, the infected woman can demand damages only if she notices the misfortune before she has been paid for the favor rendered. The damages amount to 400 spears if the disease came from a person of the same kin group, and 1000 spears if it came from a person of another kin group. With the payment the "temporary marriage contract" is terminated, and thereby any claim for damages is nullified. In other words, it is always a good idea to pay one's debts as soon as possible:

[539] a bɛ̌le, a bɛ̌le, a kɔ̌n abɛ̌ mayɔ̌k.
Keeping, keeping, it strikes (a) poor bargain.

The person who always keeps his money to himself runs into an unfavorable price situation.

Their unrestrained sexual intercourse has a highly deleterious effect upon the Negroes; it weakens and stupefies them. Smaller boys are often quite useful as servants, but once they reach sexual maturity and become acquainted with women, they can simply no longer be used. The Pangwe recognize this bad influence, and intelligent ones among them did not hesitate to confess frankly to me that their sexual practices corrupted them and made them incapable of strenuous physical or intellectual work. We do not need the testimony of individuals, however -- popular customs demonstrate this insight sufficiently. I believe that, aside from [834] being based upon the original religious conception concerning the sinfulness of sexual intercourse and its incarnation in the woman, the abstinence rules for war and hunting expeditions and for iron smelting are based on the experience that sexual intercourse weakens the man's physical and intellectual capacities. Naturally, the man is inclined to heap the blame on women /268/ [196] and bebɔ̌n, "vaginas," as he contemptuously calls them (1).

1. "Terms which originally only signified 'vulva' or 'cunnus' but were then generalized into the concept 'wenches,'" exist everywhere in Europe, too; see Anthropophyteia, Jahrbücher für folkloristische Erhebungen und Forschungen zur Entwicklungsgeschichte der geschlechtlichen

845 informants had never heard of such a thing. Similarly, it very rarely happens that women die immediately after delivery from the consequences (bleeding, a weak heart) -- death by puerperal [164] fever, on the other hand, is more frequent. In cases of such a death, the Pangwe speak of a kiɛ̄'ɛ̄, which is as much as to say that a strange woman brought about the death through sorcery.

Once the child (in the case of a normal birth) has passed out 844 of the birth canal, it is received by one of the women assisting and the umbilical cord (ngŏ'b IV, not to be confused with ngŏb IV, "caul, sheath") is squeezed off with a raffia splinter at a distance of from eight to ten centimeters from the little one's body. The rest of the umbilical cord drops off of its own accord after five to six days and is then casually thrown away; by then the navel (dŏb, plural mŏb) is healed. In other cases, the umbilical cord is cut off one centimeter from the belly, thereby causing an umbilical rupture (edŏdŏb = navel par excellence) which is regarded as particularly beautiful. Now the child is washed and placed on a layer of leaves on the bed next to the mother. /276/

The afterbirth (akŏ'nan) soon follows of its own accord. It is usually placed in a leaf bundle and hidden in the refuse pile or buried in a pit in the plantain grove behind the house. If this precautionary measure is not observed, the child will die or the mother will no longer be able to bear children.

Finally a medicine is made for the mother: the herb Ocimum [278] gratissimum L. (asŏ'b) is dipped in hot water and pressed on the genitals.

During the delivery, the husband waits in the meeting house. 851 Once the child is born, he is told the news by one of the women assisting. Formerly, shots were fired as an expression of joy, but now the custom is no longer practiced, especially in the north, for lack of powder.

On the very first day, the mother gives her breast to the child. 853 If no milk flows, it is assumed that the mother has had lovers who are still in her "belly" and exercise an impeding influence. Therefore, out with them! Argument is of no avail; one after another, all the lovers must be named before those present, in 000 other words, the women, if the milk is to flow. On the second

Facial	86.5	85.1
Nasal	85.7	82.0
Cormique	51.2	52.2
Envergure/T	103.7	102.9

The population is barely increasing: the ratio of births over deaths is + 0.30 percent.

The sterility rate is 7 percent; the fertility rate is 4.12 pregnancies per woman.

Yengono. Sleeping sickness has been rampant in this area in the past but now seems to have been conquered.

Their blood group ratios are as follows:
O: 50.1 percent; A: 15.7 percent; B: 29.5 percent; AB: 4.7 percent; —index $\frac{[A+AB]}{[B+AB]}$: 0.59.

The population balance is slightly favorable; the excess of births over deaths is .63 percent.

Sterility rate 9 percent; fertility rate, 3.47 pregnancies per woman.

Yelinda. The population balance is not being maintained; the index of births over deaths is -0.1 percent.

Sterility rate 18 percent; fertility rate, 3.30 pregnancies per woman.

Yembama. Sleeping sickness has been very prevalent among these people, but it is continually decreasing.

The population balance is favorable: the excess of births over death is .72 percent.

The sterility rate is 16 percent; the fertility rate, 3.97 pregnancies per woman. /82/

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197 Language. The linguistic map of G. Tessmann shows without comment, the Yebekolo, under the category of "Mvele."

141 Physical Anthropology and Demography. The average height of the Yebekolo is 165.5; the average cephalic index is 78.8.

143 Their blood-group ratios are as follows:
O: 69.3 percent; A: 13.1 percent; B: 12.1 percent; AB: 5.35 percent;—index $\frac{A+AB}{A+AB}$: 1.197.

165 The extremely high rate of infant mortality (58.64 percent) is due
●164 to malaria1. The disease is fostered by the marshiness of the region, which is likely to remain a source of sleeping sickness as well.

161 The population balance is stationary; the ratio of births to deaths is + 0.09 percent.

163 The sterility rate is 5 percent; the fertility rate is 3.98 pregnancies per woman.

See:

113 Olivier, G., with the collaboration of Drs. Aujoulat, Chabeuf, Chagnoux, André David, and Greiner, "Documents anthropometriques pour servir a l'étude des principales populations du Sud-Cameroun, /Anthropometric Documents for a Study of the Major Peoples of the South Cameroons/," Bulletin de la Société d'Etudes Camerounaises, No. 15-16 (Sept.-Dec. 1946), p. 65.

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Moisel map, G3, Dume

241 fields of peanuts and maintain beautiful palm groves and coffee and cacao plantations.

197 Language. G. Tessmann is no more definite as regards the language of the Omvang than other authors concerning their folk history. His tribal map shows the two Omvang sections stand out clearly on the large Pahouin area /Map 19/ His only comment on the subject is the following: "Probably they should be grouped with the Neo-Bantu, perhaps with the Pahouin, " ("Die Völker und Sprachen Kameruns /The People and Languages of the Cameroons/, " Petermanns geographische Mitteilungen, 1932, p. 190).

164 Demography. The western Omvang have one of the highest incidences of sleeping sickness.

161 Nevertheless, their population balance is slightly favorable; the ratio of births to deaths is + 0.83 percent.

163 The sterility rate is 8 percent; the fertility rate is 3.57 pregnancies per woman.

164 The eastern Omvang also have suffered greatly from sleeping sickness. /93/

161 Their population balance also shows a slight increase; the ratio of births to deaths is 0.92 percent.

163 The sterility rate is 9 percent; the infant mortality rate is very low.

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Moisel map, G3, Dume.

505 The wealth of all this region is easily transported by way of the river, which is navigable to M'Balmayo, where it connects with the railroad by way of the eastern road (Abong-M'Bang—Akonolinga—Yaoundé) /94/ and finally by way of the southern road (Sangmélima-M'Balmayo).

164 Demography. The Mbida-Mbane have not suffered greatly from sleeping sickness except in the Akonolinga group, and even here the disease was quickly checked. However, congenital syphilis accounts for 22.2 percent of the cases of infant mortality. /Map 20/

161 The ratio of births to deaths is slightly favorable: + 0.68 percent.

163 The sterility rate is 7 percent; the fertility rate is 5.20 pregnancies per woman.

511 The living conditions of the population as a whole are good, and it is growing slowly.

161 Among the Mvogo-Nienge the number of births barely exceeds the deaths; the ratio is + 0.39.

163 The sterility rate is 9 percent; the fertility rate is 4.25 pregnancies per woman. However, there is a very high proportion of stillbirths—26.9 percent—which explains the fact that this population remains stationary.

137 The humidity promotes vigorous forest vegetation throughout almost the whole area under consideration: on the plateau, primary forest (afan) giving way to secondary forest of softwood and dense undergrowth (ékôtôk) (2); in the valley of the Ogooué there is swamp forest

[311 196]

2. In my view ékwotola or ékotok clearly denote secondary forest but of the brushwood variety, and, if I understand correctly, ékotok is used to describe fallow, land that has been cultivated and that is still more or less in use.

Secondary forest would be called afan, in which the nuance of cleared forest is lost.

Primary forest would be called mfun afan. (J.B.)

at Poto-poto /2/ and mangrove in the estuary. Only north of Yaoundé, in Beti country, is there park-savanna with gallery forest along the
134 tributaries of the Sanaga. Black earth with thick humus (évindisi) is found in the valley bottoms, with red earth in process of rapid lateritization (évelesi) predominating, especially in the north.

135 The minerals are: a medium grade of lateritic iron, which is fairly common; rutile /an ore of titanium/; a little placer gold; perhaps a lit[illegible]opper.

136 W[illegible]auna is still quite abundant in the less populated regions and is ext[illegible]nely varied. There are anthropoids (gorilla, chimpanzee, and perhaps a third species, ébôt, not described by French writers but listed by Du Chaillu and by certain German zoologists); elephant; hippopotamus (becoming extinct); manatee (nearly extinct); buffalo; many kinds of antelope, among which the great Cephalophus (sp) plays an important role in social and religious life; flying squirrels; earth hog; pangolins; river hog and forest pig; rock badger in the south; panthers; tiger cats; civet cat; otter, and parpassa /?/; various reptiles, among them python, Dendraspis, Bitis gabonica, and cobra; numerous diurnal and nocturnal birds of prey; touraco, toucan; Buceros; francolin; grey parrot; [illegible]ant snail and fresh-water bivalves; fresh-water crabs and prawns; abundant siluroids; crocodiles; various insects, among them the goliath beetle, etc.

164 There are many parasites and insect vectors: dysenteric amoeba;
136 ankylostoma; microfilaria; plasmodia; Trypanosoma (especially in the east); jigger flea; forest ticks and leeches are rather uncommon.

163
[161] 1. As an indication, the numerical strength of the Mekaé and Kozimé of the Cameroons may be put at about 80, 000 persons.

index is a little less than + 1%), more, apparently, from a fall in the death rate than from a rise in the birth rate, which is rather inclined to decrease a bit. The table on pages 12a-12e gives a succinct survey in detail.

16 This table calls for some comments. First, the known rate of genital capacity*, nearly always around 4, like the sterility indices

/* According to another source, Georges Balandier /5/, "the genital capacity /is/ the mean number of pregnancies in women by the time of the menopause....." Sociologie Actuelle de l'Afrique Noire. Changemants sociaux au Gabon et au Congo /Contemporary Sociology of Black Africa: Social Changes in Gabon and the Congo/, p. 96, Paris, 1955. --Ed./

that reach 30 percent, forms a contrast to the accounts of the first explorers as well as to tribal traditions, which uniformly speak of high fertility and a large proportion of children. Even taking into ac-
161 count the undoubted exaggeration that colors these statements, it remains likely that a demographic decline took place in the second quarter of the twentieth century, offset by a lowering of mortality, at least in certain areas. The difficulties of adaptation to forest life
● [164] are an explanation for the south. Undoubtedly, one must add factors like the spread of syphilis (kôto) along the highways and especially around settlements, and the outbreak of sleeping sickness, which seems to have followed pacification and to have affected particularly
[173] northern and northeastern Pahouin country. In the south there was also the great Gabon famine of 1924-27, as well as sociological
164 causes such as heavy recruiting for the timber industry and perhaps
178 psychological factors arising from the impact of colonization (Balandier). In the north where the precocious rise of an agricultural economy based on cacao stabilized the villages rather early, the change in the form of the bride price and the individual appropriation

of land by "elder sons" (mintôl) have certainly had an unfavorable demographic effect by upsetting the family structure—41 percent of adult males were unmarried in the Oyem subdivision in 1948. Finally, the wide-scale introduction of trade alcohol before 1914 and since 1946 has most certainly made things worse.

However, the magnitude of the crisis, which has primarily affected the Fang of Gabon, must not be exaggerated. The general demographic development might be summed up as follows:

Temporary increase in general mortality immediately after pacification, owing to greater spread of epidemics, particularly of smallpox and sleeping sickness, as a result of new means of mobility; possible rise of sterility rates with slight fall in the genital capacity /13/ owing to venereal infection, alcoholism, labor recruitment (above all in Gabon), and changes in family and village economic organization.

On the other hand, rapid and continuous fall in general mortality resulting from pacification; since about 1930 a falling-off of epidemics and general improvement in hygiene initiated; at present a decline in infant mortality. The universal application of wide-scale antimalarial prophylaxis (in the Cameroons) already allows us to anticipate a spectacular increase in the population.

Viewed as a whole, the balance between favorable and unfavorable factors appears to be on the positive side, in any case in areas not affected by the great Gabon famine of 1924. Moreover, awareness of demographic malaise must have partly resulted from the halting of migration, which made a sort of inventory possible. This awareness is especially perceptible in Gabon, where the situation seems to have been in fact more serious.

5. History and Traditions of Origin

The known history of the Pahouin group is that of a migration toward the sea, a migration in process of completion before our eyes.

Whence did it start? This is a very controversial question. Stoll, following Schweinfurth, speaks of Upper Egypt, as does Trilles, basing this opinion on linguistic and cultural arguments such as the use of the military crossbow and the shape of the saber (fa). It is this same shape that leads Tessmann to speak of Roman influence. Marche and

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

bread-winners and some are strong and muscular, while many more are weak and worn out from ceaseless toil.

The Fang make good carriers, and will do a splendid day's journey even in the wet season with bad forest trails, if not overloaded. A carrier's load should never exceed 25 kilogrammes; and 20 would pay better on a long journey. The first day out with a caravan the men usually drag along slowly, until their loads settle well down in the *kingi* and fit their backs. The *kingi* is a very ingenious contrivance for carrying a load in; it is usually made from a forest vine with a plaited head strap. To hurry carriers the first day is a bad mistake; poorly adjusted loads chafe and cause sore backs, and before night the whole caravan is tired out and sulky. It is a wise traveller in Africa as elsewhere who knows how to save his men.

A very noticeable fact among the Fang is the scarcity of old men. I attribute this largely to the ravages of syphilis; the same terrible disease that has done so much towards the degeneration of numerous coast tribes, and which is already playing fearful havoc among the Fang. Indolent, untrustworthy and warlike, they are nevertheless a most companionable people. The slightest piece of drollery or a joke immediately causes laughter. It has been my privilege to visit many foreign lands including China, Japan and Korea, yet never in my life have I met such an absolutely good-natured, fun-loving people as the Fang.

The men are not fond of work. They frequently ask me for something to do to "earn a cloth." If I tell them to cut fence poles or good clean bark in the forest, they decline. A male Fang's idea of work is to sit in the *Abeng* (= palaver house) and make fish lines by rolling pineapple fibre along the upper portion of his thigh, or to manufacture *Abi* (roof thatch). At these occupations he can converse with all comers, hear the news and take his part in talking a palaver. They are a revengeful people and will keep up a palaver over a woman for many years. If they do not succeed in shooting a man during a palaver they do not hesitate to fire at and kill a woman, while captives held as hostages are often treated with great cruelty.

The women regard virtue very lightly. Before marriage a girl can do nearly as she pleases. It is absolutely safe to state that it would be almost impossible to find a maiden in a Fang village over sixteen years of age. Adultery is common, and one of the chief causes of "women palavers." Women rank first in value as goods for trade, next in value are goats, then guns and cloth. The greed for goods has a strong hold on the people. They learn quickly but have very little originality. They have no obscene rites. Their habits are very dirty; they will wash in a small pool of water and, while bathing, fill the gourds or imported jugs with the water in which they are washing and use it for domestic purposes. In many other ways they are absolutely filthy, and descend to the level of brute creation. They are not over-burdened with modesty, both sexes frequently bathe together in a perfectly nude condition. A male Fang passes a large percentage of his time in